Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

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RELIGIOUS INTELLIGENCE.

We extract the following interesting article of Religious Intelligence, from a Discourse delivered by Rev. Dr. Bancroft, before the Second Congregational Society in Worcester, the Sunday following the ordination of Rev. Alonzo Hill, as his colleague in the ministry.

"In the supposition, that many of the present members of this Christian society are unacquainted with the circumstances in which it originated, I consider it not inconsistent with the solemnities of the day, or the place, to give a succinct history of its rise and progress.

"In July 1783, the town of Worcester, then existing as one parish, voted to hear candidates with the design of settling a colleague pastor with the Rev. Mr. Maccarty, who was at this time suffering under great bodily infirmity. I was the first candidate invited to officiate under the above resolve, and Worcester was the first place in which I considered myself as preaching in view of settlement. In September, I completed my first engagement. Mr. Maccarty so far recovered his health as to resume his professional duties, and continued to perform them till the commencement of the next summer. In July, 1784, he was called from his labors on earth to his account in heaven. In October of that year, and in January of the next, I preached in compliance with the invitation of the town. The individuals, who were desirous of retaining me as their minister, and in the apprehension that unanimity could not be obtained in my favor, in February, 1785, proposed to the town that I should be ordained as a minister of the gospel in Worcester, that the members of the society, who were not satisfied with my views of christian doctrine, should have the exclusive privilege of introducing a colleague acceptable to them; and that the salary of both ministers should be paid from the town treasury. In a legal meeting the town refused to comply with this proposition.

"That a fixed difference of opinion respecting Christian doctrine existed among the inhabitants now became apparent; the population and wealth of the town were then sufficient to support two societies, and they who were friendly to my settlement, thought it would conduce more to the interests of religion to worship in peace and agreeably to the dictates of conscience in separate communities, than to continue in one body and maintain a struggle for controling influence. A voluntary association was formed and separate worship was held in the Court House, where for years we continued to assemble. This was, I believe, the first example of a poll parish in any inland town of the Commonwealth, and public prejudice against it was violent.

"The church in Worcester at that period was small, only two male members, and not more than three or four females joined the association. A Church was to be gathered in the new society, and in doing it difficulties were to be encountered. The method adopted follows. A Church covenant was composed, and circulated among the families of the society. Due time having been given for its examination, a public lecture was appointed, and two clergymen were invited to attend this lecture, assist in forming the Church, and join in imploring the blessing of heaven upon it. They both declined the service. The pastor elect delivered a sermon, in which he delineated the constitution of a Christian Church, and explained the nature and design of the Lord's Supper; the covenant was then read, and as many as were disposed, in presence of the assembly, signed it. In this manner was our church formed. On the first day of February, 1786, I was ordained, and every member of the ordaining council is now in his grave.*

"You perceive, my candid hearers, that our society has existed but forty-two years. It originated from a difference of opinion among the inhabitants of this place, on the Calvinistic and Arminian creeds. Questions respecting the Divine Unity were not then agitated, and among those who separated, I am not sure that there was more than one decided Unitarian.† The association consisted of a small band, whose faith was very generally reprobated, and their measures discountenanced. It became necessary to build a house for public worship, and the usual support of Christian institutions was comparatively heavy. For a time many difficulties were to be encountered, and great sacrifices made, both by people and pastor.

"The revolutionary war had then closed; a paper currency no longer circulated; the products of the farm had greatly diminished in price; creditors demanded their dues; taxes, imposed by the Commonwealth, lay on the people with an oppressing weight; the whole town of Worcester then formed but one legal parish; and the members of the new society paid their proportion of the salary of its minister: nor were they relieved from this burden till they obtained an act of incorporation. To meet the expense of building our house of worship, humble as it is, under these embarrassments, it became necessary that the pastor, for several years, should relinquish no inconsiderable part of his small stipend.*

"The men who bore the heat and burden of the day, with few exceptions, are passed away.† A new generation has arisen, who know not at what sacrifices their fathers purchased the prosperity which they now enjoy. Amidst pointed opposition and many trials, it pleased our heavenly father to give the little flock a blessing. The society has become respectable in numbers, and of sufficient wealth conveniently to bear a great augmentation of expense. The firmness and constancy of its members have been proved by a sure test: few at any period have separated from the society; and the descendants of its founders, who now reside in this town, genarally belong to the parish. The society has never been distracted by divisions; the harmony and peace which have here reigned, now exist; and its present members, I trust, hold their opinions as the result of diligent inquiry, and are fixed in their course by religious principle."

* The minister was settled on a salary of $500; or, in the currency of the day, £150. £50 he relinquished at the motion of his most distinguished parishioners: A very few individuals continued to pay on the original contract.

From the period of association to the time the society was incorporated, the salary was paid in the following manner: The amount was apportioned on the polls and estates of the members of the association, according to their town tax. No collector having been chosen, the minister settled with each individual. The monied men of the society made prompt payment; but great numbers found their assessment a burdensome debt, and were disposed to pay it in produce of their farms, or in other specific articles, with which they could most conveniently part. Under such circumstances, any one can conceive of the extreme irksomeness of a minister's settling annually an account with every individual of his society for his salary.

† Only seven men of all, who invited me to settle with them are now members of the parish.

* Opposition to the society was so general, that it was not thought safe to invite but two churches in the whole county of Worcester to assist in the solemnities of the ordination, viz. those in Lancaster and Lunenburg, then under the pastoral care of the Rev. Messrs. Harrington and Adams. The other clergymen composing the council, were the Rev. Drs. Howard and Lathrop, of Boston, Rev. Mr. Hilliard, of Cambridge, and Dr. Barnard of Salem. Dr. Barnard delivered the sermon.

A committee of the town appeared before the council, with a remonstrance against their proceeding.

The members of the old church, who joined the new society, applied to that body for a dismission, and their request was denied.

† Before the introduction of the system of divinity, which took its name from Hopkins, the state of religious opinion in Massachusetts was very different from that of our time. The great majority of the clergy were Calvinists; but many of them held the doctrines of their master in a qualified sense. A few were professed Arminians. The contentions which then arose in our churches, more frequently respected the prerogatives of the pastor and the rights of the brethren.—When the Hopkinsian system more generally prevailed, moderate Calvinists were shocked at view of consequences, drawn from their own principles, and in some instances relinquished them; a line of separation was marked out; the Hopkinsians, while they discarded essential points of Calvin's system, chose to retain the popular name of Calvinists; they claimed the title of orthodox, evangelical Christians; and they made a bold attempt to exclude from their pulpits, and remove from their fellowship, all who refused to adopt their peculiarities. A retrospective view of our ecclesiastical history, for half a century, will show that difference of religious opinion did not then interrupt ministerial intercourse or Christian communion, among Congregationalists. The clergy then, as a body, were more liberal than the majority of their parishioners. Now, in most Calvinistic societies, the people are in advance of their ministers, as it respects liberality of sentiment, charitable feelings, and good fellowship among Christian disciples.

DOCTRINAL.

Unitarians and Socinians.

The Southern Intelligencer, a religious newspaper published in Charleston, S. C. has lately assumed the name of the Charleston Observer. In the Prospectus of the newspaper it is stated as follows:

"It is their desire [the publishers'] to show an *affectionate courtesy* towards the members of other communions. A spirit of *acrimonious controversy* they would ever avoid."

In about three months after the establishment of the Observer, it contained an extract from a publication of Robert Hall, in which, among other sentences, was the following:

"The world is perfectly aware, whether they perceive it or not, that Socinianism is now a headless trunk, bleeding in every vein, and exhibiting no other symptoms of life, but its frightful convulsions."

"In the esteem of all but themselves, they, [Unitarians,] have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulf of impiety; yet with an assurance, of which they have furnished the only example, they affect to consider themselves injured by being styled Socinians, when they know in their own consciences, that they differ from Socinus, only in pushing the degradation of the Saviour to a much greater length, and that, in the view of the Christian world, their religious delinquencies differ from his, only as treason differs from sedition, or sacrilege from theft. The appellation of Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it, not to expose but to hide a part of their shame. Let them assume any denomination they please, provided it be such as will fairly represent their sentiments. Let them be styled Anti-scripturalists, Humanitarians, Semi-deists, Priestleians, or Socinians. But let them not be designated by a term, which is merely coveted by them for the purposes of chicane and imposture."

In the next paper but one after these extracts, a reply to them, by a Unitarian of Charleston, was admitted into the paper; but it was accompanied by editorial remarks, from which we select the following short paragraphs.

"We can assure 'a Unitarian' that we join in no 'clamor or outcry.' Nor would we do so against even an Atheist or a Deist; although we are persuaded that his hope from the plea that he 'cannot help entertaining the views which he does,' will be of less avail hereafter than the selfishness and depravity of his heart will now permit him to believe.

"With respect to Dr. Channing's Sermon, we have only to express our regret that, after carefully reading it, we can see nothing more than a disguised infidelity, dressed in the habiliments of classical style and philosophical reason.

"We sincerely wish well to our correspondent: and with equal sincerity regret that we are so widely parted by our views of religion as to hold different objects of worship."

As the editor of the Observer declined any further correspondence on the subject, the 'Unitarian' has published, in the form of a letter, an address, or reply, to the editor of the Observer. The letter is written in a very decided and manly style, and, at the same time, breathes a remarkably catholic and forbearing spirit.—The leading purpose of the extract from Robert Hall, published in the Observer, was to urge that Unitarians be universally denominoted by the term *Socinians*.—One of the objects of the letter from which we shall now make extracts, and an object which, in our view, is very happily and ably accomplished, is, to show the impropriety and injustice of such a recommendation and practice as is enjoined by Mr. Hall and the Christian Observer. It is from the remarks that more particularly allude to this subject, that we make the following extracts:

The principal injustice in applying to Unitarians the name of Socinians is this. An immense majority of the public have conceived an erroneous idea respecting the belief of Socinians, and think that they deny every thing miraculous, or inspired, or superhuman, or divine, both to the character and authority of Christ, and to his Gospel. In short, Socinians have been very erroneously classed with the *Rationalists* of Germany, and thus, very palpable injustice is done to their faith. The word is used by your party as a kind of nick-name, not as a sober distinctive term, and the object is, to clothe us with odium, rather than to describe our tenets. Under these circumstances, it is not to be wondered at that we should continue to complain.

Besides, I do not agree with you that any class of men ought to be called by the name which they disclaim, if there is another which will more accurately describe them.

It would be as illogical to call every Unitarian a Socinian, as to call every plant a beet. Yet your reasoning goes directly to such a consequence. If it is correct to denominate all Unitarians Socinians, then it is equally correct to denominate all Trinitarians Calvinists;—a conclusion which I may leave you to settle with the Catholics and Arminians, who at this moment constitute more than three-fourths of Christendom.

If you will but consider for a moment, you must perceive a particular propriety, even on your own principles, in allowing us the inoffensive and unpresuming name of Unitarians. We adopt it in contra-distinction to the word *Trinitarian*. It is a correlative term to Trinitarian. It is the most expressive title that can be devised to represent the idea of one God in *one person*. Trinitarianism, on the contrary, implies, one God in *three persons*.

If you and Mr. Hall, claim the honorable name of Unitarians, you are welcome to it, in so far as you imply by such a phrase your belief in a single supreme Divinity. We have no doubt indeed that at times you are strict Unitarians in every sense of the word. We rejoice at it. And we believe that it is your strong initiation into this doctrine, which will bring you entirely round to us at last. This was all that the 'academic' could intend, who is referred to by Mr. Hall. Still we say, that at other times your language is inconsistent with such a doctrine, as far as we can conceive of it, or with all the powers of our minds attach any ideas to the words you use.

In so far as you believe that there are three persons in the Deity, you surely cannot be Unitarian; and since we believe there is but one person in the Deity, it is correct to allow us the name Unitarian. It well and expressly represents our dissent from your favourite and leading doctrine; whereas the word *Socinian* does not convey of itself any idea of our opinions whatever, but only suggests the name of a theologian, whose writings have contributed, though not more than those of many others, to disseminate our opinions. Had Socinus never lived, there would have been thousands of Unitarian Christians. They abounded in the Church for centuries before he lived, and they have sprung up every where, and are continually springing up, without ever hearing of him, or reading his writings, or even previously knowing one word of his opinions.

You say, "it is very certain the Christians and Socinians worship different deities." Why will you use language so calculated to exasperate and wound, rather than to conciliate and convince? In this little sentence, there are two propositions, which I will show you are most unfounded and unjust. First, there is a very broad insinuation that Socinians and other Unitarians are not Christians. But why will you refuse them a name, so valued, so dear, and so sacred, (to which they certainly lay many *positive* claims,) simply because they cannot concur in *your views* of the person of Christ? Do they not profess to believe in the religion of Christ? Do they not make many personal and pecuniary sacrifices to support its institutions? Do they not baptize their children in the name of Christ? Do they not perpetuate the memory of him by the ordinance of his supper? Do they not address the Father in his name? Do they not repose in his religion all their hopes of future felicity? Do they not regard him as their spiritual head, the appointed guide, instructer, exemplar, and Saviour of mankind? Do they not believe in his miracles, and in his peculiar and mysterious connexion with the God of Heaven? Now, since they cherish and maintain these, and a variety of other most solemn and endearing relations to Christ, I would respectfully ask you, whether you did not forget all these circumstances, when you presumed to deny them the name of Christians? It really seems to me, that many of your brethren are hurried away by a mere vindictive and puerile rage of party spirit, when you proceed to such lengths as to deny to Unitarians their right to this appellation. We are willing that you should deem us, as we do you, mistaken Christians, imperfect Christians, misled Christians, or to use any other epithet which may represent your conscientious sense of the tendency of our views. But we shall not cease to protest, before the face of God and man, against the unrighteousness of thus endeavoring to sink us in the good opinion of society, by virtually classing us with pagans, Mahometans, and infidels. I am persuaded, if you will consult the candid, liberal, and intelligent, of your own denomination, nay, your own subscribers, in this community, you will find that they are not ready to go to such extremities as this. Will they be willing to affix a stigma of this kind upon so large a number of their friends, who are as worthy, respectable, and conscientious members of society as themselves? No, indeed. They may regret our deflection from what they esteem the whole truth; but as long as we profess to receive the Bible as our rule of faith and practice, and to reverence the general system of the Christian religion, with its moral and religious commands and its external ordinances, they will not attempt to rob us of the privilege of the Christian name.

On your principles of reasoning, I wish to know why Professor Stuart and Dr. Miller might not properly have refused to each other the name of Christian, during their recent controversy on the eternal generation of the Son of God. Professor Stuart proved, that if Dr. Miller's views were correct, they amounted to nothing more than Arianism, and Dr. Miller in return demonstrated, that *his* antagonist's principles were the same as Sabellianism. Thus they brought each other fairly upon Unitarian ground; but I will venture to say that the thought of *unchristianizing* each other in consequence never entered their heads.

In the proudest and most dictatorial periods of the Roman Catholic Church, popes and councils have never denied to Arians, Sabellians, and other Unitarians the name of Christians. It remained for the refined and extravagant theology of these latter days, having no power over the persons of its adversaries, first to class a variety of Christian sects under one to which they did not belong, then to conceal from public view the solemn, positive, religious, and, as far as they go, confessedly evangelical doctrines even of that sect, and then Caligula-like, to aim at striking off the heads of the whole by one uncharitable denunciation, and refusal of their Christian name.

Further, you forget what kind of characters you are shutting out from the visible church of Christ, by the exercise of this exclusive authority. Newton and Locke, and Milton, and Lardner, and Watts, who certainly died at last no undoubting Trinitarian; and Mrs. Barbauld, and the beloved Dr. Price, and innumerable others like them, might all forfeit their Christian characters, if this sweeping sentence have any foundation in truth or reason.

We Unitarians have as much cause to refuse this revered title to you, as you to refuse it to us. The precise matter of difference between us is this. There are two classes of texts in the Bible. One of them seems to support the Trinitarian scheme of doctrine; and the other appears to be equally strong, and to our apprehensions much stronger, in behalf of Unitarian views. *You* take the class of Trinitarian texts, and explain all the others by them as by a standard. *We* adopt the Unitarian texts for our standard, and attempt to shew how the others are consistent and reconcilable with them. Christ appears to us to have taught a very different doctrine from yours, when he said, *My Father is greater than I.* St. Paul appears to us to have taught a very different doctrine from yours, when he speaks of there being one God, the Father, I. Cor. viii. 6, not the Father, Son and Holy Ghost, and of the *Son being subject unto God, that God may be all in all.* St. Peter appears to us to have taught a very different doctrine from yours, when he speaks of Christ as *a man approved of God by miracles and wonders, and signs, which God did by him,* and takes no pains to inculcate the unintelligible articles of modern theology. St. John appears to us to have taught a very different doctrine from your exclusive creed, when he says, Whosoever shall confess that Jesus is the *Son of God,* God dwelleth in him, and and he in God. St. James appears to us to teach your doctrine just as little, when he explains what he means by the word *God,* i. e. *even the Father*—not the Father, Son and Holy Ghost—iii. 9. Now we contend, that we have as good a right to take these and the hundreds of similar texts for the basis of our faith, as you have to adopt for the same purpose the passages on the other side. But what then? Shall we deny that you are Christians? Surely not. The circumstance that you are willing, however mistaken on some most important points you may be, to receive Christ as your authority, and to cherish and diffuse *so much* that is valuable in his religion, will induce us ever to respect and consider you as Christians, to welcome you as fellow labourers in the cause of general truth and righteousness, and fellow heirs of immortality, and not to exasperate and attempt to crush you by the poor instrumentality, the unworthy magic of calling and denying names. We just ask of you the same charity in return.

If you wish to convince us of our errors, we, as men of common intelligence, and of such experience in human nature, as you will probably allow us to possess, assure you that your mode of proceeding is not the treatment which will do it. We shall not be very much disposed to listen with docility to those, who commence their approaches to us, by what we cannot but think the deepest insult and injury, not to say, a breach of Christian decorum and good neighborhood. Nor can we understand these proffered appearances of friendship and good will, which are replaced at every possible opportunity, by attempts to deprive us of that, in comparison with which, the friendship of man is but a tinkling cymbal. From time immemorial, it has been an unsuccessful mode of gaining friends and adherents to begin by knocking them down.

REVIEW.

FOR THE CHRISTIAN REGISTER.

Ecclesiastical Peace recommended. *A Discourse delivered before The Annual Convention of the Congregational Ministers of Massachusetts, in Boston, May* 31, 1827. By Abiel Abbot, D. D. Pastor of the First Church in Beverly. pp. 20. 12mo. Boston: Bowles & Dearborn, 72, Washington-street.

This discourse, delivered with all the gentle and persuasive eloquence of the old school, was listened to with great interest, and will amply repay a careful and attentive perusal. It is throughout marked with the author's peculiar excellencies, kind feeling, good sense, practical wisdom. The subject is "Peace! the expressive word which describes the state of heaven, where a note of discord is never heard, the hearts of all blending in a harmony as sweet, as that of their harps and voices."

The subject was very judiciously chosen. None could have been more appropriate. At a time when a spirit of exclusion is so prevalent, and purposes of hostility so openly avowed; when the peace of towns is invaded and the quiet of families disturbed by a proselyting, sectarian zeal, which stops at nothing, and is checked in its schismatical operations by no regard to order, decency, or the spirit of Christ, it is delightful to see the fathers of the Church coming forward and indirectly rebuking the authors of such divisions in a manner so calm, temperate, dignified. We did not envy the feelings and reflections of those present at the time of its delivery, who have been the foremost and the most active in the unholy work of alienating brethren, dividing peaceful flocks, and sowing the seeds of discord in places where love and harmony have ever dwelt. Dr. Abbot disclaimed all personal and sectarian reflections; but it was easy for those who heard him, and it will be easy for those who read the discourse, to apply his censures. No one who knows the state of the Church in this region and the measures recently pursued by some "unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;" no one who is acquainted with recent operations in this vicinity, will have any difficulty in deciding who are the fomenters of ecclesiastical dissensions and religious war. The discourse before us is well adapted to the present exigency. It urges the doctrine which the Unitarian body among us have always inculcated; and for so doing have been subjected to reproach and calumny, as indifferent to the truth. It is time that the people should decide and declare, who are the peacemakers, who are the disorganizers. The discoure is calculated to do good, and we therefore hope it will be generally read.

Under the second head Dr Abbot remarks—

"Agreement in opinions cannot be necessary to salvation, because it is a thing *impossible.* Disagreement results from our nature and condition.

We differ from each other in the powers of our minds, in their temper and complexion, in education and associations, and a thousand other accidents, which influence opinion; so that it would be a moral miracle, if we all arrived at the same points in traversing the boundless field of truth; *all*, the child and man, the learned and ignorant, the sanguine and phlegmatic, the cautious and superstitious, the lover of mystery and the idolater of reason. So many things beyond our control combine to influence our belief, that it is quite impossible that there should be a perfect agreement in opinion. Be it so, then, if it must; but while we differ, we need not, we must not divide, but preserve unity of affection amid diversity of opinion.

"It will be said, 'That some *opinions* are fundamental in religion; to those who deny these it is licentious to extend our charity.' I grant it; and yet, in order to peace, I remark,

"III. Very great care and tenderness are necessary in *determining what are fundamental opinions*. This has always been the dividing question; and it is observable that those who have multiplied fundamentals to the greatest extent and minuteness have been most intolerant to those who dissent from them. The Romans hold every opinion, enjoined by their church, to be fundamental, and have pursued heretics with torture and anathema, *ultra mœnia flammantia mundi*.—Protestants, however, dared to separate from the Catholic Church on the simple principle, that *every man may read and interpret the Scriptures for himself*; and yet even they have very generally inflicted such penalties, as the civil power would permit, on one another, for not interpreting them alike; or, which is the same thing, for not coming to the same opinion as to what is essential. But this is violence to the golden rule. We shall never have peace, before fundamentals are acknowledged to lie in a narrow room. '*I am fully assured*,' says the admirable Chillingworth, '*that God does not and therefore that man ought not to require any more of any man, than this, to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it*.' To a similar conclusion have arrived the clergy of one of the most ancient, enlightened and pious of the Protestant Churches in Europe. On the spot, where a Protestant was for his faith burned to death by Protestants, the united pastors have recently declared, 'If you acknowledge Christ and the Scriptures, we acknowledge you for Christians and brethren. We do not require of you to renounce a particle of your faith or doctrines, but only not to impose them on us.'"

"IV. We should consider that error, especially on subjects *hard to be understood*, denotes weaknes of intellect, rather than perverseness of will, and, being involuntary, should be pitied as a misfortune, not condemned as a sin.

"We can all see that it would be unreasonable and immoral to hate or speak reproachfully of a man, because he was blind, or lame; and error is the mere effect of the blindness and lameness of the mind. Blindness is sometimes occasioned by a corrupt bias, by a love of sin, which makes him shut his eyes to the light, and then cannot be innocent. A more dreadful instance of such blindness cannot be imagined, than in the betrayers and murderers of the Son of God, yet the holy sufferer withheld not his compassion even from *them*; but, amidst the anguish of such a death, prayed—*Father, forgive them, for they know not what they do*. With such an example before us, shall we presume to condemn and reject our fellow men for a difference of opinion on subjects of doubtful practical influence? Especially when it cannot be denied,

"V. That we are ourselves in error, and greatly need the charity we are called upon to exercise.

"Will this be denied? Short of Rome, it is hoped, that no sect or individual claims to be considered as *infallible*. We were once astonished to hear it said in this place that 'many may persuade themselves that they have embraced the truth, who yet are in fatal error; but we who have embraced the truth, *know it*.' But can this be thought much less than a claim of omniscience? or at least of inspiration? It becomes us rather to confess with deep humility that *we are of yesterday and know nothing*. We err in a thousand particulars, greater or less; and who but ONE shall determine our comparative demerit in this respect? To Him let it be submitted, and every man stand or fall to his Master. I intend no apology for error, but would vindicate the broad foundation which the Scriptures lay for mutual forbearance and love.

"Let us frown on the spirit of *schism*, that would crumble the fair fabric of our churches into such feeble and unsightly masses, as to excite the contempt or derision of the enemies of religion, and lay insupportable burthens on the friends of Christian institutions, or make them, in many places, dependent on strangers, or destitute of the blessing of a settled ministry."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 7, 1827.

Holidays. We have always considered the multiplication of holidays an evil, especially in cities. The populace of our city are probably as peaceable and orderly as the same number of people in any city; and were it not that the facilities for intemperance are so multiplied around them on these days, we should have much less to complain of. We have heard no good and valid reason assigned—none which we think ought to be satisfactory to a reflecting mind—why the practice of vending ardent spirits on the common, on holidays, should not be stopped. After all that can be said, the grand and leading cause of intemperance is the facility with which liquors are obtained. It is not, however, so much, on account of evils which arise to our adult population, from this exposure to the temptations to intemperance, that we should wish the practice abolished, as it is on account of the influence on children and youth, who here learn their first lessons in this evil school, and from the multitude of teachers are sure to learn them thoroughly.

Another great evil of holidays in our cities is, the practice of gambling. Wheels of fortune, dice boards, &c. are not allowed; but what is worse, if possible, is carried on to a very great extent. On the 4th of July there were probably not less than fifty of those gambling parties called paw-paw scattered over the common, at which the unsuspecting and foolish children and youth were lured into habits of gambling.

This is an evil, not so much on account of the sums played for, or lost, as it is on account of the habit and love of gambling which is acquired. No person can have carefully observed the effects of this practice on the young, without perceiving how soon and how thoroughly it breaks up and destroys the good principles that previously existed, and begets a most deplorable recklessness of mind and character. Let the seeds of so much evil be destroyed then. Let the shameless and unprincipled persons who are initiating our children and youth into habits so ruinous, be dealt with, with a severe hand. If the vending of ardent spirits on these occasions, (which by calling the unprincipled and vicious together, is the great source of the mischief) is not to be broken up, then let our constables be instructed to stop every species of gambling. By persevering efforts it might soon be thoroughly prevented.

Kennebeck Bible Society. The *twelfth* annual meeting of the Kennebec Bible Society was held at Waterville on the 14th of June. The following gentlemen were elected officers of the Society for the ensuing year:

Hon. DANIEL CONY, *President.*

Rev. Dr. Chaplin, Samuel Moody, and Robert H. Gardner, Esqrs. } *Vice-Presidents.*

Gen. Henry Sewall *Recording Secretary.*
Rev. Benj. Tappan, *Corresponding Secr'y.*
Enoch S. Tappan, *Treasurer.*

TRUSTEES.

Rev. Dr. Gillet,	Hon. J. Bridge,
J. Sewall,	Daniel Stone, Esq.
Dr. Chapin,	Hon N. Weston, jr.
D. Thurston,	Dr. Issacher Snell,
D. Chessman,	Ch's. Vaughan, Esq.
Thos. Adams,	S. Redington, Esq.

In the evening, an appropriate address was delivered by the Rev. Mr. Tappan, of Augusta.

The number of Bibles distributed by the Society in Kennebec county, during the first nine years of its existence, was 950. During the last year particular efforts were made to ascertain who and how many were destitute of the Bible. It was ascertained that, in 21 towns, there were 455 families (comprising 1629 persons able to read) who had not a complete copy of the Bible. Of this number, there were 298 families and 951 persons entirely destitute of any part of the Bible. The wants of these have been only in part supplied. The Report has the following paragraph:

"Of the 455 families before-mentioned that have been found without a Bible, probably one half are still destitute; and if we may take the accounts already received, as exhibiting no more than the average deficiency, there are at least five hundred families within the county, containing more than 1500 persons that are able to read, at this moment without either Bible or Testament, and 300 families, containing nearly 1000 readers, that are furnished with a part only of the Holy Scriptures."

The Report contains many just remarks, in relation to the supply of the wants of those who are destitute of the Bible. The annual amount contributed to the funds of the Society has never amounted to $100, and in some instances has not exceeded $50. It is believed that the result of the inquiry into the condition of the county, in regard to the possession of the Bible, will be instrumental in calling forth new efforts in behalf of the Society. The smallness of the contributions must, hitherto, have been owing to an ignorance of the greatness and extent of the want.

Catholicism. Most of the religious sects, whatever may be their own practice, love and applaud catholicism in others. We have pleasure in recording the following answer of Archbishop Cheverus, to the President of the Protestant Consistory, who had complimented him on his arrival in Bordeaux.

"Mr. President of the Consistory—I accept with pleasure the expression of your sentiments towards me. I will endeavor, as far as my weakness will allow, to walk in the footsteps of my venerable predecessors, by maintaining that Christian toleration, which is nothing but evangelical charity. As to the unity in faith, you will permit me to say without being surprised or offended, that I desire and hope to see it established among us. I am persuaded that, on your side, you also wish me to follow the truth. In regard to the courtesy and social relations, you shall always find me anxious to fulfil all the duties belonging to them. I number many good friends among the Protestants. There are some in a country, very distant from us, who have loaded me with kindnesses; and I shall consider myself fortunate, if I should be enabled to discharge, in my conduct to you, the debt of gratitude which I owe to them; and you may depend on me, whenever I can be useful to you. I trust you will forgive what I have said on the unity of faith; it is a wish deeply engraven on my heart. I solicit your friendship as I offer you mine."

Christian Examiner. The *third* number of Vol. IV. of the Christian Examiner is just published. The first article is on the subject of Slavery in the United States. The subject of slavery in the British West Indies is alluded to, as are, also, the emancipation of slaves, the rapid increase of slave population, the slave laws of the Southern States, and the employment of slaves as hired laborers. We are not prepared to give our opinion of the article.

This article is followed by two pieces of original poetry. The next articles are Reviews; one, of the volume of South's Sermons, lately published, and the next, of several pamphlets, relating to what are called the Oneida and Troy Revivals. The first of these reviews we have not read; the second is an able and temperate notice of some of the most extraordinary religious excesses that have come to our knowledge.

"We have purposely confined ourselves," says the writer, "to a consideration of what has been done in Troy and Oneida County, reserving for a future number a discussion of the whole subject of REVIVALS, a subject which is growing every day more and more important and interesting."

The remaining part of this number of the Examiner is taken up with "Notices of Recent Publications," and Religious Intelligence. Among the former, are notices of Rev. Mr. Lamson's late ordination Sermon, and Dr. Abbot's Convention Sermon.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

[No. 1.]

THEATRICAL EXHIBITIONS.

The erection of the new Theatre, now in progress in this city, naturally turns the attention of the serious Christian to the nature and influences of theatrical exhibitions, and creates a solicitude respecting the effect of the addition, this measure will make to the inducements and facilities of resorting to them.

That there is any positive criminality, or inconsistency with religion, in a fictitious representation of the trials, passions and conduct, which may be conceived to occur in extraordinary and interesting circumstances of real life, or of events which history, or legendary tradition has transmitted, we presume the most rigid Christian would not assert. Considered simply in itself, such representation, even if aiming only at amusement, appears as innocent as many other pastimes, which Christians of the most exemplary character allow without scruple to youth, and some in which they themselves participate.

But we may go further, and express an opinion, that, properly instituted and conducted, and applied solely to the delineation and recommendation of virtue, and the condemnation of vice, these exhibitions would exert a greater moral power on the hearts of the bulk of a community, than any instrument with which we are acquainted. They possess advantages, which give them an incalculable influence on the minds of men, particularly of youth, and offer entertainments, both sensible and intellectual of the highest order. By the aid of dress, scenery, and other apparatus, and the personal division and appropriation of character, they create a more perfect illusion than can be produced by any mode of simple description; and carry us into the actual presence of the object they present, with much less effort of the imagination, than is required to transfer to existence, the narrations of the poet, or the novelist; or the glowing, but inanimate colors of the canvass. We see before us the form, and hear the voice of the hero, the sufferer, or the lover, with just so much of illusion, as to sympathize in their feelings and conflicts, and just so much of incredulity, as to shun the pain the reality would occasion.

Hence it is, that in all ages and countries, savage as well as civilized, dramatic exhibition, in some form or other, has been found, and has proved productive of unceasing gratification. The passion for it is universal.—The red chief of the forest exhibits, in the festive dame, the mimicry of war; and the departed glories of Greece and Rome are resuscitated, to enchant the attention, and mould the character, of the most polished nation of the earth.

We have thus before us an instrument of incalculable power, capable of producing a vast amount of moral good, or extensive moral evil; so great an influence cannot be neutral; it must be either beneficial or mischievous; and the solemn question is, to which of these purposes has it been, or is it likely to be, directed; and on this question must depend our decision, either to promote or discourage it in our land.

Our own observation concurs with that of every serious Christian, in pronouncing that theatrical amusements, as hitherto every where conducted, have in general, exhibited a demoralizing character. It is not denied, that occasionally amiable feelings are displayed, and virtuous sentiments recommended, but the prevailing cast of all our dramatic representations, is of a contrary tendency, if tested by the criterion of the gospel. The exaltation over reason and prudence, of a romantic, extravagant passion, called love, so widely different from that mild affection, which God has made the charm of the domestic circle: the false glory thrown over the brows of the laurelled warrior, the licensed destroyer of his race; so opposite to the peaceful precepts of him, who came "to save men's lives;" the inflated language, and ideal grandeur, so calculated to create distate for the sober and useful occupations of real life; the indecencies, profanities, and seductive sentiments, with which even our most approved and eulogized plays abound; these have altogether given an aspect to this entertainment, from which the chaste spirit of piety revolts; and the devout Christian, if by any motive led, to witness the representation of the most unexceptionable drama, finds every scene uncongenial with the habitual feelings of his heart. The voice of thousands seconds this censure; and it is a charge, to which every species of this amusement is obnoxious: the pompous march of tragedy, and the broad laugh of comedy or farce, the loose song of the opera, or the grotesque pageant of the pantomime; the majestic genius of Shakspeare, the classic elegance of Addison, or the impassioned sentimentality of Kotzebue, alike convey the moral infection to the mind, and are alike condemned at the bar of Christian truth.

If this is a just picture of the entertainment itself, how much are its colours heightened, by the accompaniments to its exhibition. Within the walls devoted to these representations, are crowded together classes, who would not endure each other's company, in any other enclosure. The heterogeneous corruptions of the multitude are augmented by condensation. There the stentorian *oath* falls on the unshrinking ear of childhood; there the licentious jest scarcely tinges the cheek of beauty. Above, the painted seductress allures the wandering eye of youth; without, the bar arrays its stupifying poisons. Take not this scene from description; view it, and shudder, and blush, that it yet raises its unreproved voice in a moral community, and rears its shameless head amid the temples of your God.

There are those who deny this statement, who vindicate the theatre, as innocent, moral, improving; who find in it a field for the cultivation of intellectual taste, and improving knowledge of human character, a school for the acquisition of superior eloquence, and the delineation of mental passions. To these we repeat, that we do not represent it as destitute of any advantages, and as totally corrupt, nor would we harshly assert, that the complacency with which its prevailing evil character is viewed, indicates a want of that religious sensibility, which should be shocked by these exhibitions; for we know the power of habit, and the blinding influence the love of amusement has on the judgment, and can easily believe, that religious feeling is not always awakened by corruptions, to the view of which it has been long accustomed.

We earnestly recommend, therefore, to all who are satisfied with this amusement, as it is, to examine it carefully, in comparison with Christian precepts and principles, and if they have a sincere regard for their authority, we think they can no longer continue to support and encourage an exhibition so subversive of them. B.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS INSTRUCTION.

I might have added to my last communication on this subject, the following suggestions, but was prevented. Should you think them useful to those who are interested in forming new Sabbath Schools, or associated with those recently established, they are at your service.

When we consider what religious principle is to man, too much can hardly be done to secure its blessings. It is not enough that we bestow our labors in the instruction of others; it should be accompanied with a sense of religious duty, and motive. Nor is it less important, that the youth should partake of and possess the same spirit. The great good of religious education is secured when we succeed in directing a child to act from the impulse of principle, rather than from the power of habit and education.

The exercises of a Sabbath School, conducted on the system of oral instruction, may be as follows:

1st. Prayer by one of the managers of the school.

2d. Reviewing lesson, which embraces the Scripture lesson, and the books taken to lend during the week.

3d. Scripture lesson for the day.

4th. Reading and conversation.

5th. Singing an hymn.

6th. Lord's Prayer, repeated by the superintendant and the scholars.

In all acts of devotion, whether the scholar is silently or orally engaged, it should be the care of the instructer to impress on the mind of the child its nature and object, and endeavor to excite the most solemn and affecting emotions. This may be done in the regular exercise of conversation, and may occasionally be the special subject for that purpose.

The second, or reviewing lesson, is an important exercise, and the object is to have the children retain so much, from one period to another, as, when questioned, they shall be able to give, understandingly, some good account of passages of the Scripture, and the manner they were explained, and of the books put into their hands to read.

When once the use and application and meaning of reading is determined by an effort of the mind, much has been done toward improvement.

The Scripture lesson for the day, or third exercise, the scholars commence reading simultaneously with modulated voice. This lesson is assigned by the superintendant, after which the teachers of each respective class, orally explain, in a particular manner, every word or verse. The lesson being mentioned the preceding sabbath, it is expected or desirable that the instructer should have examined the chapter, from which the lesson is taken, with a view of self-preparation, endeavoring to furnish his mind with ideas, such as shall qualify him to communicate in the most interesting, easy and profitable manner, his instruction. The friends of children would render essential aid by assisting them, in a similar examination out of the school: where the instructer and pupil are both acquainted with the lesson, the instruction is rendered doubly interesting and profitable.

Happily there is so much simplicity and force in Scripture language, that teachers may, by judicious selections, successfully fasten the attention, and excite an interest in this lesson, even with the youngest or most ignorant scholars.

Each class in a Sabbath School should be, as it were, a little family, brought together for an object which deeply affects character and happiness, and should present a scene of love and instruction.

In reading and conversation, which comes within the fourth exercise, too much familiarity and simplicity cannot be observed. Many sensible persons and instructers have found it a difficult task and talent to furnish matter and manner, for addresses to children.—Yet nothing is more necessary in the good improvement and success of a Sabbath School. N.

FOR THE CHRISTIAN REGISTER.

INSTALLATION.

On Wednesday, June 27, the Rev. ABIEL ABBOT, (formerly of Coventry, Conn.) was installed pastor of the Unitarian Congregational Church and Society in Peterborough, N. H. The services on the occasion were 1. Introductory prayer, by Rev. Mr. Beede, of Wilton, N. H. 2. Reading of select passages of scripture, by Rev. Jacob Abbot. 3. Sermon, by Rev. Dr. Abbot, of Beverly. 4. Prayer of Installation, by Rev. Dr. Bancroft, of Worcester. 5. Charge, by Rev. Dr. Thayer, of Lancaster. 6. Right hand of fellowship, by Rev. Mr. Crosby, of Charlestown, N. H. 7. Address to the people by Rev. Mr. Lincoln, of Fitchburg. 8. Concluding prayer, by Rev. Mr. Sullivan, of Keene, N. H.

Dr. Abbot discoursed from Acts vi. 4. *We will give ourselves continually to prayer and to the ministry of the word.* The work of the Christian ministry, said the preacher, demands an undivided attention, a singleness of heart, a devotedness of purpose, an intensity of endeavor. Unshackled by secular concerns, he should give himself to prayer, to devout meditation, to diligent study, to the performance of the active labors of parochial duty. While the young give to the work the freshness and ardor of early existence, and the mature consecrate to it the energy and wisdom of a longer experience, even the advanced are not discharged from contributing the valuable services of a sage and discreet old age. The holy Baxter, on account of his ill health and infirmity, was accustomed to say that he always preached as though he had one foot in the grave. It is not unusual to find the last years of ministerial duty the most precious and useful. An odor of sanctity, and an influence which reverence for years always secures, gather around the last services of the faithful pastor. The light of the declining sun is more mellow and grateful to the vision than its rising brightness or its noontide blaze.

We regret our inability to give a more correct and detailed synopsis of Dr. A's very appropriate discourse. His concluding address to his relative was touching and impressive. We are glad to hear that the discourse is in the press.

The other services likewise, particularly those of Dr. Bancroft and Dr. Thayer, received an additional interest from their allusion to the previous history and experience of the pastor to be installed.

Mr. Abbot, it will be remembered, was one of those who some years ago suffered persecution for righteousness' sake, from a Connecticut Consociation. That daring and high-handed measure should never be forgotten by the friends and advocates of religious liberty. We purpose in a future paper to revive the history of it, for the benefit of the generation who have grown up since the publication of Mr. A's 'Statement.'

The society at Peterborough have a new and beautiful church; an account of the dedication of which we gave in our paper of March 4th, 1826.

We sympathize and rejoice with this society in obtaining a pastor of such tried wisdom and experience. We doubt not that, under his ministry, they will "contend earnestly for the faith once delivered to the saints."

SUMMARY.

From England. The following summary of the most important part of the late news from Europe, is from the Daily Advertiser.

Files of London papers to May 24 have been received. The intelligence from Greece is of an encouraging character. Lord Cochrane, instead of having returned to England as was reported, had succeeded in reconciling the differences between the two opposing parties of the National Assembly, had been entrusted with the command of the Greek fleet, and had sailed on an expedition, the object of which was not known, with a more powerful force than has ever before sailed under the Greek flag.

The bitterness of opposition to Mr. Canning's administration seems to have, in some degree, subsided. No question had been taken in either house to try the strength of the ministry. The corn bill had been deferred after being partially debated, in consequence of the illness of Lord Lauderdale. In the House of Commons, on the 21st, Mr. Canning declared, that the design which had been entertained by the relief committee of London and the Emigration committee of Parliament, to appropriate one 25,000, and the other 50,000*l.* to aid the emigration of the distressed hand-loom weavers, had been abandoned in consequence of the decided improvement in the state of the manufactures. He said that nearly all hands willing to work had employment, though not at high wages. He avoided expressing any opinion on the general subject of encouragement to emigration. Mr. Peel had leave to bring in a

bill for consolidating and amending the Larceny laws, which was considered in committee of the whole, and ordered for further consideration.

The progress of the Thames Tunnel has met with a serious check. The water of the river, notwithstanding the precautions used to guard against it, forced its way into the tunnel, and suddenly filled it, and the shaft, to the level of the surface of the river. Fortunately there were no visiters in it at the time, and the workmen, of whom 160 were engaged in the tunnel, all escaped, though in great hazard of being overwhelmed. The Engineer hoped to repair the defect and to proceed with the work. Large quantities of clay had been placed in the bed of the river, over the breach, and the place had been repeatedly examined by means of a diving bell. Six days after the accident, they began to pump off the water, by means of steam engines, and the breach appeared to be closed, and the back work uninjured. The spot where the breach was made, was about two thirds across the river, from the place of beginning. It was expected that the excavation would be resumed in a day or two.

From France. Paris papers to May 15 are received. The receipts of the Greek Committee of Paris, from April 8 to May 11, amounted to 18,642 francs. A letter is published, under date of Corfu, March 18, from Mr. Stratford Canning, the British Ambassador at Constantinople to the Committee of the Greek National Assembly. It is dated Feb. 8, 1827, and in it Mr. Canning informs the committee, that he had transmitted their proposal to his government, by which he was authorized to offer its mediation to obtain a peace, and that the offer of this mediation, founded on the demand of the Greek Government, and supported by other powers in alliance with England, will be immediately communicated to the Divan. Various subsequent accounts from Constantinople, concur in stating, that the Ambassador of Great Britain, Russia and France, on the 4th of April, agreed in presenting propositions for the pacification of Greece, and that they were positively rejected.—*Adv.*

Proclamation of Lord Cochrane. We have received, by a *private hand*, the following proclamation, which has been issued by Lord Cochrane to the Greek nation:

"*Greeks*—Your most dangerous enemy, discord, is overcome; what remains to you to perform is now rendered easy. The people on every side rush to arms—the fate of the Acropolis is no longer doubtful—the besiegers in their turn are besieged—the transport of provisions is intercepted—the passes are guarded, and retreat is become impossible. The liberty of the classic soil of Athens is ensured—once more will its arts flourish.

"Oh Greeks! having attained this object, lay not aside your arms so long as the ferocious Mussulman treads the sacred land of your fathers.—Let a noble emulation for glory animate your young seamen and the heroes of the Continent—let them hasten in a mass to take their stations in the national fleet. Then, if independence and the possession of all your rights are sufficient to enable you to stop the passage of the Hellespont, and carry the war into the States of the enemy, the haughty Sultan—the sanguinary destroyer of your countrymen, will become the victim of his own subjects. The Mahomedan power will destroy itself! The banner of the cross will again float on the walls of St. Sophia—Greece will again have laws—her cities will rise once more from their ruins—and her future glory will equal that of ages past. But think not, oh Greeks, that your country will be free, unless each of you hasten to her assistance and defence.

"From on board the Greek vessel Hellas. The first Admiral Commander of the maritime forces of Greece. (Signed,) COCHRANE."
"14th April, 1827.

New Harmony.—The form of the leases by which Mr. Owen has granted his lands in Indiana for the foundation of his Utopian communities, is published in some of the newspapers. The lands are granted by him for the term of ten thousand years, reserving a yearly rent during that term of fifty cents per acre, *if demanded*, over and above the taxes which may be charged thereon. The grant is made to the persons named as grantees, and such persons as may become parties with them and their successors. It is a condition of the grant, that the lands conveyed, "with the improvements and property accumulated by the parties of the second part, and such persons as shall be associated with them and their successors, shall, for and during the said term of 10,000 years, be and remain the common and undivided property of such persons as shall reside on said lands." It is a further condition, that no spiritous liquors shall be manufactured or sold on the premises, by the grantees or any other person, and "that the said parties of the second part, the associates and successors, shall be and remain industrious, temperate, economical and orderly, and after supplying themselves amply with the comfort of life, shall give the suplus gains and produce into a permanent fund to be established at New-Harmony, or other place or places to be fixed upon by the party of the first part, for the benefit of communities, similar in principle to the one intended to be established by this Indenture."

Type Casting. A machine has been invented and built by Mr. Peter Sturtevant, and Mr. Edwin Starr, the head mechanics of the Boston Type and Stereotype Foundry, which is likely to be of very important use in the art of type making. It is a machine for casting the type, by merely turning a crank, thereby avoiding the laborious and dilatory process of casting by hand. The operation by this machine may be performed by a boy or a person entirely unskilled, with double the rapidity of the best caster, and so much greater is the force by which the metal is injected into the moulds than that exerted in casting in the usual method, that there is rarely, if ever, an imperfect face, in casting the most slender and difficult letter. There is besides, less waste of metal, than in the ordinary mode of casting. The machine is not complex, and is little likely, as far as we can judge from its construction, to get out of order. We forbear giving a more particular description, because the ingenious inventers have not yet secured the benefit of their improvement by a patent. This, we presume, they will do without delay, and in the mean time the machine will be introduced into use in the extensive foundry, above mentioned.

On Sunday forenoon a quarrel took place in a house in Broad-street, between Margaret Dix and Catherine Burns, natives of the "old country." From harsh words the parties proceeded to harsh blows, in the course of which Mrs. Burns inflicted a severe wound upon Mrs. Dix, with a flat-iron, of which she died in a very short time. Mrs. Burns has been committed to gaol, to take her trial at the next term of the Supreme Court. At the examination which took place before the Police Court, on Tuesday, it appeared that the quarrel originated in a conversation between the parties on the propriety of working on Sunday, and about the division of a pint of rum! Mrs. Burns was ironing, and not liking the arguments of her antagonist, struck her with a flat-iron.

Harrisburg Convention. The National Gazette gives an account of a late meeting of the citizens of Lancaster county, Pa. to consider the expediency of sending Delegates to the Harrisburg Convention. It was determined not to send Delegates. The following Resolutions were adopted by the meeting. We apprehend that the suspicion that the Convention had a *political* bearing, was the principal cause of the course taken by the meeting.

Resolved, That this meeting highly approve of the policy which has heretofore been pursued by the government of the United States, in protecting our Domestic Manufactures by the imposition of such duties as will enable *our* manufacturers to enter into a fair competition with *foreign* manufacturers; and they earnestly recommend the continuance of this policy.

Resolved, That in the opinion of this meeting, the blessings, as well as the burdens of this system of protection should be extended as equally as possible, over every part of the country. Equal laws and equal liberty are the right of every *American citizen*. Fully convinced of these truths, this meeting disapprove of the bill, which was before Congress, at their last session, called the "Woollen Bill," because it would have imposed much higher taxes on the *poor man*, who wears coarse cloth, than on the *rich man*, who is clothed in superfine; because, while it would have benefitted the woollen manufacturers by extravagant and prohibitory duties in their favor, it left the wool growers without adequate protection; and because it was partial in its operation, and for the benefit of those exclusively, who always oppose the best interests of this State—the friends of the bill in New-England, having uniformly opposed any additional duty upon foreign spirits, iron and hemp, and upon every other article which would have benefitted the agricultural interest of Pennsylvania.

Resolved, That, in the opinion of this meeting, the project of a convention, to be held at Harrisburgh, originated with the incorporated Manufacturing Companies in New-England, for *selfish*, if not *political* purposes; and is a direct insult to the people of this State, who are fully capable at all times of guarding their own interests, and are above *bargain* and *sale*, and will not descend to *intrigue* or *corruption*.

Resolved, therefore, That this meeting will not send Delegates to the Convention at Harrisburg.

THE CELEBRATION. The fourth inst. was celebrated in this city in a manner conforming so nearly with what has become established usage, as to render any narrative of the proceedings almost superfluous.—The services at the Old South Church were attended by a very respectable and crowded audience. The Oration, by William P. Mason, Esq. was an interesting performance, highly creditable to his talents and judgment. Besides the collation at the State-House, given under the direction of the Executive of the State, and at which his Excellency the Governor presided, there was a dinner at the Exchange Coffee-House, of which a social party of more than a hundred gentlemen partook, and various other entertainments. *Adv.*

The Charter and Laws of the City of Boston. This is a neat volume, published by order of the City Government, a few copies of which are now for sale by True & Greene. There are many considerations which should induce our citizens to possess this work. It will enable them to know when, and how far, their rights and liberties are infringed by the malicious or careless, and the means of prevention or redress.

SUFFOLK DISTRICT. Monday, the 23d inst. is appointed for the choice of a Representative to Congress, for this district, in the place of Hon. DANIEL WEBSTER, who has accepted the appointment of Senator of the United States.

We learn that the Commissioners appointed by the General Government, to make a survey of a Canal Route, from Boston haabor to Narraganset bay, have arrived in town for the purpose of attending to the duties of their appointment. It will be recollected that Messrs. M. Thayer, Hobart and Mason were appointed by the Legislature of this State to assist them in the survey, which will be commenced on Monday next. *Gaz.*

Messrs. Carey & Lea, of Philadelphia, have received from England, a copy of a work, entitled "*Napoleon in the other world*," which they intend to publish immediately.—*Gaz.*

Fire. On Monday evening last, between the hours of 11 and 12, the Meeting-house in Athol was discovered to be on fire. The alarm was immediately given, and the two engine companies of the town were on the spot in a few minutes, but it was then too late to save the house. By the spirited exertions of three of the citizens, Messrs. Hall, Rickey and Spooner, the communion plate and many books were preserved.—Though several other buildings were exposed, owing to the favorable state of the weather, no other one took fire. There had been no fire in the Meeting-House for months previous, and there can be no doubt of its being the work of a vile incendiary. *Worcester Spy.*

Earthquake at Sea. The brig Hermania, at Philadelphia, from Gibraltar, experienced an earthquake on the 5th of June, in lat. 33, 40, long. 38, 35, W. at half past 8, P. M. The moon was shining bright, which made it quite light; but no difference of appearance was perceptible in the surface of the water, though during the trembling of the vessel it seemed as if the sea was violently agitated; the feeling produced was similar to that of running over a rough bottom in smooth water. So severe was the trembling that it awoke those who were turned in, and they came running on deck much alarmed.

At a Wolf hunt, which lately took place upon the mountains running west of Williamstown, Mass. a young man was accidentally shot, and died in about twenty minutes from the time the accident happened.

Wool.—Great quantities of wool have passed through town within a few days, for the factories in Southbridge and Brimfield.

The choicest of wool has been sold for 55 cents, and inferior qualities at 48, 41, 37, 35, and 30 cts; the Hampshire Gazette states, that some farmers in Hawley have engaged to keep yearling wethers through the year, and shear them, for woolgrowers in that town, at one dollar and twelve cents per head.—*Springfield Journal.*

The U. S. District, Attorney for Georgia has sent in his resignation, declaring that he cannot any longer retain the office with honor to himself, provided he is compelled to prosecute those who attempt to survey the Indians lands in violation of the treaty of the United States with the Indians.

New-Hampshire. The bill for establishing the University of New-Hampshire, has been rejected in the House of Representatives of that State by a vote of 121 to 58. A bill has passed the House to divide the town of Londonderry. A resolution that it is inexpedient to grant any lottery the present session, passed after a debate by a vote of 115 to 87. A bill is under consideration in the House for dividing the county of Cheshire. *Adv.*

PUBLIC SCHOOLS.

The Annual declamation of the Pupils of the Latin School of this city, for prizes, took place in Boylston Hall on Saturday last, before a very numerous and well satisfied audience.

The prizes for *Declamation* were awarded as follows:—1st prize to W. H. Simmons, 2d prizes to G. F. Simmons, F. E. Oliver, and F. E. White.

The prizes for written exercises having been announced, the following young gentlemen came forward, and acknowledged their fictitious signatures to the successful exercises:—

Latin Poems.—1st prize, W. H. Simmons; 2d do. Benjamin Goddard and N. Goddard.

Latin Odes.— 1st prize, B. Goddard; 2d, Nathaniel Goddard.

Latin Themes.—1st prize, W. H. Simmons; 2d, Nathaniel Goddard.

English Poems.—1st prize, W. F. Simmons; 2d, F. W. Holland.

Practical Translations, &c.—1st prize, J. S. Dwight; 2d, prizes, Nath. Goddard, A. W. Woods, E. M. Welsh.

Translation of Cataline's Speech, from Sallust.—1st prize, G. B. Dixwell; 2d, G. F. Homer.

Translation of the Life of Cimon. 1st prize, G. S. Meldrum.

Translation of the Life of Cato.—1st prize, W. V. Thacher; 2d prizes, S. Parkman, T. Parsons and R. S. Young.

The annual visitation of the Theological School, at Cambridge, will take place next Friday. The exercises are public, and will commence at 9 o'clock, A. M. in the Chapel of Divinity Hall.

Dighton Rock. A lithographic copy, on a reduced scale, of the celebrated inscription on the rock at Dighton, or rather at Berkeley, in this State, has just been published, and is for sale at Messrs. Hilliard, Gray & Co's. This copy varies, in some respects, from the copper-plate of it, accompanying the description by Mr. Kendall, in the third volume of the Memoirs of the American Academy. This variance probably arises from the omission of all those parts of the inscription which are not entirely distinct.—This copy, we understand, embraces nothing but what is manifestly artificial. Mr. Kendall acknowledged the difficulty of giving an exact copy, and therefore recommended that the rock itself should be removed to Boston, where it might be under the care of some public institution, and easily accessible by curious inquirers. *Daily Adv.*

MONTREAL, JUNE 27.

We regret to state, that the gale with which this neighbourhood was visited on Friday and Saturday last was much more severe farther down the river; and productive of the most fatal consequences. Several rafts were broken to pieces, and some of the persons on them drowned. Near Nicolet it is known that 10 people have perished, the bodies of 4 of whom have been found. Besides this, several rafts were seen on the Lake on Friday—they were not there on Saturday, and as they had not been seen passing Three Rivers, it is feared they had gone to pieces, and the crews perished. All the way from Three Rivers to Quebec fragments of rafts were seen floating about, and the beaches were strewed with timber which had been thrown up by the tide. About eight o'clock on Saturday evening, the Waterloo steam-boat, on her way down, saw several persons clinging to part of a raft. The Captain, although the wind was strong, ordered the anchor to be dropt, and sent out the jolly boat to pick up the persons. The boat came up just as the timbers separated, and was the means of saving eleven persons, who would otherwise inevitably have perished.

☞ The unusual number of advertisements in our paper of this week, was rendered necessary by the hindrances occasioned by a removal of the printing-office.

☞ The office of the Christian Register is now kept at 166 Washington St. a little above the Old South Church, in the Chambers over Mr. Callender's Store.

The publisher of the Christian Register has relinquished the Theological Circulating Library and Reading Room, that he may devote himself more exclusively to the concerns of the paper.

Religious tracts and books for Sunday Schools, and Juvenile Libraries will be kept at the Counting room and furnished to those who wish to obtain them by the dozen or in larger quantities, at the lowest wholesale prices. Orders for the same, addressed to the "Editor of the Christian Register," will be promptly attended to, by a person connected with the office.

MARRIAGES.

In this city, on Sunday evening last, Mr. Charles A. Appleton to Miss Abigail D. Dawes.—In St. Paul's Church, by Rev. Mr. Potter, Mr. Daniel Wild, jr. to Miss Eliza D. Plympton.—Mr. Jotham Rodgers to Miss Louisa Bowker.—Mr. Wm. H Hewes to Miss Avis Leavitt.

At Lechmere Point, by Rev. Mr. Dean, Mr. Morse C. W. Hastings to Miss Mary Ann Hobbs.

In Walpole, on the 24th inst. by Rev. Mr. Storer, Mr. Ebenezer Baker to Miss Relief Drake.

In Salem, Capt. George E. Bailey to Miss Cynthia Clarridge.

In Abington, Dr. J. S. Champney, of Brighton, to Miss Abigail Adams Hobart.

In Springfield, Capt. George Gardner to Miss Lois Bliss.

In Norfolk, Va. Lieut. Garret M. Pendergrast, of the U. S. Navy, to Miss Virginia L. Barron, fourth daughter of Com. James Barron.

DEATHS.

In this city, on Sunday, Mrs. Sarah, wife of Mr. Robert Linsted, late of Woodbridge, Suffolk, Eng. aged 34.

In Cambridge, on Sunday, Mrs. Ruth Hooper, wife of Mr. Lewis Deblois, of this city, aged 60.—*Drowned* while bathing in Charles River, Fitzwilliam S. Bowers, of this city, aged 19.

In Beverly, on Sunday evening, Rev. Mr. Macomber, the respected Pastor of the Baptist Church in that place.

At Sand Lake, New-York, Hon. Thomas Frothingham, late a member of the Senate of that State, aged 73. At the battle of Bunker Hill he joined the American army, and continued in the service of his country till the cessation of hostilities.

In Pittsburg, 12th Feb, 1827, Mr. Joseph Sargent. He said that he had two sisters that were married and lived somewhere near Boston, Mass. If any of his relatives are living, they may hear of something to their advantage by inquiring at John Butler's Tavern, in Pittsburg.

In Georgetown, D. C. Mrs Eliza B. Balch, wife of Rev. Dr. Stephen B. Balch, aged 62.

At fortress Monroe, (Va.) Lieut. Henry Gilbert, of the U. S. artillery. He was promoted from the ranks for his gallantry and good conduct in the last war.

In Michigan, Lieut. David Brooks, of the 2d U. S. infantry.

On board sch. Chili, 23d Feb. on the coast of South America, Capt. John Somes Dow, of Gloucester, aged 30.

In South Wales, Rear Admiral of the Red, Sir Charles Brisbane, late commander of the British East India station.

THIS DAY PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *North American Review*, No. LVI. *Contents.* Art I. KRUSENTERN'S VOYAGE AND RESEARCHES. 1. Voyage round the World; 2. Vocabularies of the Languages of some of the Tribes of Eastern Asia, and on the Northwest Coast of America—By A. J. Krusenstern; 3 Recueil de Memoires Hydrographiques. II. GREECE AND THE GREEK FRIGATES. 1. Vindication of H. D. Sedgwick; 2. A Narrative of the Material Facts in relation to the Building of the Two Greek Frigates—By Alexander Contostavlos; 3. Report of the Evidence, and Reasons of the Award of the Arbitrators; 4. Exposition of the Conduct of the two Houses in New-York respecting the Greek Frigates. By William Bayard; 5. Refutation of the Reasons assigned by the Arbitrators—By H. D Sedgwick; 6. An Examination of the Controversy between the Greek Deputies and two Mercantile Houses in New-York—By John Duer and Robert Sedgwick. III. BALTIMORE AND OHIO RAILROAD. Proceedings of sundry Citizens of Baltimore respecting the most efficient Means of Improving the Intercourse between that City and the Western States. IV. MILTON'S ENGLISH PROSE WORKS. A selection from the English Prose Works of John Milton. V. INSURRECTION OF PAEZ IN COLOMBIA. 1. Manifesto que el Poder Ejecutivo de Colombia presenta a la Republica. 2. Documento Curioso sobre los Acontecimientos de Venezuela. 3. Respuesta del Jeneral Paez a la Carta Confidencial, que le dirigio el Vice-presidente de la Republica. 4. Ejecucion del Decreto del Poder Ejecutivo. VI. M'CULLOCK'S POLITICAL ECONOMY. The Principles of Political Economy, with a Sketch of the Rise and Progress of the Science. VII. SPOLIATIONS OF THE FRENCH PRIOR TO 1800. 1. Message of the President of the United States. 2. A Sketch of the Claims of sundry American Citizens. 3. Report of a Select Committee of Congress. VIII. AMERICA. America; or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their Future Prospects. By a Citizen of the United States. IX. NOVEL WRITING. 1. Almack's, a Novel. 2. Vivian Grey. Part I. and Part II. X. MORTON'S NEW ENGLAND'S MEMORIAL. New England's Memorial, by Nathaniel Morton. Fifth Edition, with large Additions in Marginal Notes, and an Appendix, by John Davis. XI. CRITICAL NOTICES. 1. Gadsden's Address to the Florida institute. 2. Dwight's Oration on the American Revolution. 3. Tillinghast's Discourse on Domestic Industry. 4. Common Schools in New York. 5. Jackson's New Method of Teaching Languages. 6. Exhibition of Pictures at the Boston Athenæum. 7. Memoirs on Adams and Jefferson. QUARTERLY LIST OF NEW PUBLICATIONS. July 7.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First*, *Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy,—and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.
With great respect and regard, yours,
ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.
HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,
JOSEPH TUCKERMAN

JUST PUBLISHED

BY BOWLES & DEARBORN, 72 Washington Street, the CHRISTIAN EXAMINER and THEOLOGICAL REVIEW, for May and June.

CONTENTS.

Miscellany. On Slavery in the United States.
Poetry. The Resolution of Ruth, The Everlasting Friend.
Review. Art. VII.—Discourses on various subjects and occasions, by Robert South, D. D. Selected from the complete English edition. With a Sketch of his Life and Character. Art. VIII. Pamphlets relating to the Oneida and Troy Revivals.
Notices of Recent Publications. The Christian Guide; the History of Dedham; Lamson's Ordination Sermon; Hymns for Children; Abbot's Convention Sermon; the Young Child's Prayer Book.
Intelligence. American Unitarian Association, Evangelical Missionary Society; Berry Street Conference; Massachusetts Convention of Ministers; the Massachusetts Society for the suppression of Intemperance; Boston Sunday School Society; the Liberal Preacher; Obituary; Dedications and Ordinations; To readers and correspondents. July 7.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS—NEW EDITION.

JUST published, and for sale by THOMAS WELLS, No. 92, Hanover-street, a selection of HYMNS and PLALMS, for Social and Private Worship—sixth edition.

This is a good edition, of handsome 18mo. size, on a fair Small Pica type, and good paper, from the University Press in Cambridge. It agrees in its arrangement with the last stereotype edition,—with so slight variations as to permit of the promiscuous use of both, except in the choir, where strict uniformity is essential. July 7.

JUST PUBLISHED

BY BOWLES & DEARBORN, 72 Washington Street, Boston, and G. & C. Carvill, New York, *The United States Review and Literary Gazette.* CONTENTS.

Review. The Exhibition of the National Academy of Design; Mercer's Discourse on Popular Education; Plans for the Instruction of Boys in large numbers; the Works of Hannah More; Clay's Speeches; Rome in the Nineteenth Century.
Miscellany. The Duke of Alva's Breakfast.
Original Poetry. The Butterfly; the Poor Scholar; to the Mississippi; Changes.
Critical Notices. The Prairie; Morse's Discourse before the National Academy of Design; My Grandfather's Four Frenchmen; Boston Athenæum Exhibition of Pictures.
Intelligence. Bogs in Egypt; Revolutions of a Comet; Transparency of the Ocean; On the Powerful Effect of Burning-Glasses at great Heights; Arabic Periodical Publication; Sir Hudson Lowe's Memoir. List of New Publications. *Literary Advertiser.*
July 2.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 166 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution.
ey d19

GEORGE WHITE.

THIS day published by N. S. SIMPKINS & Co., Court-street, *GEORGE WHITE*, or *THE GENEROUS BOY.*

This beautiful little story is thought to be admirably calculated to imbue the minds of the young with the true principle of a generous and forgiving disposition.

Likewise for sale children's & youth's books, suitable for Juvenile Libraries. Hymns on sheets. Rewards of Merit, with a short hymn adapted to the capacities of young children, attached to each reward—price from 4 to 25 cents per dozen.—Class papers, &c. for Sunday schools. may 12

LAND IN SOUTH BOSTON.

FOR sale, on favorable terms, several eligible lots of LAND, at South Boston, on Third Street, northerly from the school-house. Inquire at this office.
June 23. 3tis.

A WIDOW LADY of respectable connexions, wishes a situation in the city as Housekeeper in a small family, or as companion to an elderly Lady—or to assist in sewing—she would not object to a residence in the vicinity of Boston. A line directed to A. B. and left at this Office will be attended to. may 26

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.
April 28, 1827.

A CHEAP ELEMENTARY GRAMMAR,

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore.
june 9

WANTED.

ODD numbers of the *Christian Disciple*, New Series, will be received at the office of the Christian Register, in exchange for Religous tracts, and Children's books.
june 16.

POETRY.

From the New-York Times.

JUDEA!

No more, Judea, on thy hills
The suppliant Hebrew bends,
No more along thy flowing rills
The voice of music wends;
Prostrate thy temples in the dust,
Thy palaces o'erthrown,
Thy people by their God accurst
To other lands are flown.

On Sinai's lofty, rugged height,
Where, robed in fire and flame,
His glory veil'd in clouds of night,
Thy God in terror came;
No voice of prayer—no hymn of praise
Is heard along its steep;
Dead are thy minstrels' mighty lays,
They with their fathers sleep.

No more to lute, or bard, or lyre,
Thy dark-eyed maidens dance;
For dead is love and young desire,
Her whisper and her glance;
A cruel race profanes thy land,
Pollutes thy hallowed earth,
The Moslem with his blood-dyed hand
Now holds thee for his mirth.

Yet HE shall sweep the Panym's power
Like chaff before the wind,
Thy sons again shall hail the hour
When they their God shall find;
Amid thy hills, so desolate,
These walls deserted now,
Shall Israel rear her fallen state,
And at thy altar bow.

Thy valleys then shall ring to tones
Of heart-felt mirth and pleasure,
And music breathe her sweetest strains,
And wake her boldest measure.
With tablet and with minstrelsy
Shall move the lightsome daughters,
While hymns of joy shall rise to thee,
Above thy moon-lit waters.

The following is a beautiful sample of the pathos, patriotism, and tact, of the modern German muses;

THE FATHER LAND.

[From the German Song, "*Wo ist der Teustche Vaterland?*"]

Where is the German's father-land?—
'Tis not beside the Rhine—
'Tis not where, through its golden sand,
Old Elbe thy billows shine:
Where freemen meet with heart and hand,
There is the German's father-land.

'Tis not Bavaria, in thy dells,
Though there the stag-hounds spring,
And round thy mountain's rocky cells,
The eagle sweeps the wing;
Not in thy vales, by zephers fann'd,
The German finds his father land.

'Tis not upon the Styrian hill,
Nor in the Styrian mine,
Though gushes there the silver rill,
Though there the emeralds shine;
Better than those the wildest strand
For freedom and our father-land!

'Tis not in Prussia's kingly walls,
Nor Dresden in thy bowers,
A slave's a slave in pictured halls,
And chain'd though chain'd in flowers.
'Tis where no sabre gives command,
The German seeks his father-land.

'Tis not, thou glorious king of streams,
Dark Danube, by thy wave—
Thou nurse of Freedom's waking dreams—
Thou death-bed of the slave;
In vain the slaughter'd Turkish band,
Thou bathest not our father-land.

'Tis not within thy vales, wild Hartz,
Nor in thy hill, Tyrol,
The freemen from thy soil departs,
No more the land of soul;
Far, far from thee he takes his stand,
And weeps old Freedom's father-land.

MISCELLANY.

EDUCATION.

The nineteenth number of the *American Journal of Education* has just appeared, and contains several valuable articles. Among the notices of Works in the Department of Education, we select the following:

The Pestalozzian Primer, or First Step in Teaching Children the Art of Reading and Thinking. By John M. Keagy, M. D. 12mo. pp. 126. Harrisburgh: 1827.

The author of this original and interesting little work we have had occasion to mention as a writer of intelligence and ability in the department of early education. His present production is one which should be in the hands of every mother, and of every teacher of young children. It suggests many excellent methods of unfolding the infant mind; and whether its philosophy is fully appreciated or not, the ingenious practical expedients with which it abounds, for interesting and entertaining as well as teaching little pupils, must commend it to the favor of all intelligent instructers.

In future editions, Dr. Keagy will we hope confine his exercises to narrower limits, and so make a smaller and neater book. Good cuts would also be a valuable recommendation to the volume.

Easy Lessons in Geography and History, by Question and Answer: designed for the use of the younger classes in the New England schools. By Joseph Allen, Minister of Northborough, Massachusetts. 18mo. pp. 44. Boston: 1825. Cummings, Hilliard & Co.

This is one of the happiest attempts for the improvement of primary education that has ever fallen under our notice. The arrangement of the materials is exceedingly judicious; being managed so as to lead the young mind gradually through a natural and easy and interesting succession of thought, in which the elements of geography and of national history are very finely combined. No mechanical process of memory is employed: all is rendered intelligible and familiar, and at the same time equally instructive and pleasing.

Primary education has been very deficient hitherto in aids such as this. We would earnestly intreat the attention of school committees to this practical and useful work. Vastly more may be done with young children, than merely teaching them to spell and read; and books such as this, in the hands of attentive teachers, might be rendered as much a matter of recreation as of study; whilst a large portion of time now misspent would be redeemed for the invaluable purposes of early improvement.

MASSACHUSETTS GENERAL HOSPITAL.

The Trustees of this excellent Institution have made their annual report on the treasurer's accounts and the general state of the establishment; from which it appears that the financial concerns are in a healthy condition, there being a balance of $1,800 and upwards, deposited in the Suffolk Bank to the credit of the Corporation.

At the McLean Asylum for the Insane, the results have been unusally favourable. Of forty-nine persons removed, twenty-six were recovered, while during the previous year only nineteen out of fifty-six were restored to reason. The addition to the wing occupied by males at Charlestown is nearly completed, and will constitute an important and necessary aid to the Institution. An addition to the wing appropriated to females, similar to that for the males, will soon be demanded, and would render the buildings and accommodations as perfect, it is believed, as those of any modern institution of the kind.

At the Hospital in North Allen street, the results of the year, under all circumstances, are entirely satisfactory. In January last, the Erysipelatous inflammation made its appearance; and as a measure of precaution, all patients were discharged who could be removed with safety. The Hospital was cleared for 17 days. The whole number of patients in the house during the year was greater than in any former year, viz. 569; of whom 259 were discharged entirely well, 129 much relieved, and 79 relieved. Only 31 deaths occurred. The number of surgical operations was larger than in any former year, and many cases were of great importance and danger. Still no patient died from an operation, or while under consequent treatment. The experiment of encouraging individuals to maintain free beds for patients of their own nomination, has been sufficiently favorable to authorize a continuance of the practice. During the year 23 have been maintained at $100 each; on which have been received 119 patients. [*Boston Trav.*]

INTEMPERANCE, PRISONS. &c.

From the account of the prisons in this Commonwealth, lately published by order of the General Court, we extract the following.

Jail in Taunton—County of Bristol.—"It appears that Dr. L———, the physican of the prison, who has a salary of fifty dolars a year, is in the habit of giving certifications to prisoners to have rum, sometimes to the amount of a pint a day, if they can pay for it. There is a retail store standing on the County land, near the yard, and belonging to the keeper, and is rented by him to J. R———, who keeps the retail store; the rum bought by the prisoners is purchased of R."

Who is the Sheriff of Bristol County? The Doctor we know. He deserves to have his name exhibited in letters of gold, for his kindness to the poor prisoners, suffering under the severe regulations of the laws which prohibit the use of ardent spirit in prisons except in cases of sickness.

The Court of Sessions must partake of the credit of the Doctor, inasmuch as they have discovered their regard to suffering humanity in selecting him for the office and appointing his salary.—*Salem Gaz.*

The Boston Medical Intelligencer, quotes the above, and adds the following remarks.

This is the first time we have known the physician of a prison to issue his certificates to the prisoners to enable them to buy spirit. What need has the inmate of a jail of rum? On what principles of duty or good morals can a physician or a Court of Sessions, or any other court, permit him to have it? We rejoice to see these facts published. The subject ought to be investigated, and every officer, medical, municipal, or judicial, who is capable of aiding the intemperate in the gratification of their thirst for ardent spirit, should be immediately dismissed from office. This is the least which a sober and moral community ought to be satisfied with.

ATHENÆUM GALLERY OF PAINTINGS.

Among the "Critical Notices" of the North American Review, just published, there is one of the Catalogues of Paintings, now exhibiting in the Athenæum Gallery. We select the following remarks, which are prefatory to a more particular description of several of the most striking pieces.

We think no one can enter the room without surprise at the number of good pictures, drawn there from the private cabinets of Boston and its immediate vicinity. With such resources, and with the artists, eminent and fast rising into eminence, whom we have among us, this course of exhibition should have begun long ago. It is obviously the best mode of encouraging the art; and we suppose few will doubt the great importance of cultivating such sources of liberal and refined pleasure. We think there are peculiar circumstances, which call on us in this country to do all we can in aid of such pursuits. Public amusements are and must be a part of the system of civilized life; and the character and condition of a country cannot fail to be much affected by the nature of them. They are a part of the education of youth, as well as of the relaxation of mature life; and it cannot be for a moment thought a matter of indifference, whether those hours which the gravest and the busiest spare from labor, and the time which the idle and trifling find it so hard to kill, are spent in galleries of painting and sculpture, in concerts and public gardens, or in bull baitings, bear baitings, and prize rings, not to name other and more odious scenes of dissipation. And the individual who devotes his superfluous wealth to the purchase and enjoyment of works of art, is certainly more likely to pass through life in health and innocence, than one who, for want of other tastes, resorts to the grosser physical indulgences. With these views, which are common enough, yet but little thought of, we are glad to see any new attempt to direct the public taste into useful, or even harmless channels. Music and painting probably interest a larger portion of the community than any other arts, and there is reason to hope that this success in attracting attention to the one, will be followed by a corresponding exertion in the same city to promote the other. A scheme for that purpose was some time since proposed, and we understand, needs but a reasonable effort to afford ample means of producing so desirable an end.

DOMESTIC ECONOMY.

The following proportion of sugar, salt, and salt-petre, constitute the famed Hambro pickle, which have been found to preserve meat most effectually in hot climates:

Six pounds of salt,
Eight ounces of brown sugar,
Six ounces of salt-petre.

Dissolve these by boiling them in four gallons of water. In this pickle, when perfectly cold, keep any sort of fish or meat sunk and stopped close.

Fluid is particularly excellent for pork meat, and both keeps beef from becoming over salt, or hard and dried when dressed.

Analectic Magazine.

When *Constantine* was chosen emperor, he found several *Christians* in office, and he issued an edict requiring them to renounce their faith, or quit their places. Most of them gave up their offices to preserve their consciences—but some *cringed* and renounced Christianity. When the emperor had thus made full proof of their disposition and character, he removed all who thus basely complied with his supposed wishes, and retained the others, saying, "that those who would desert or deny their divine master, would desert him, and were not worthy of his confidence."

THE WORLD. The world which the young man figures to himself, smooth and quiet as the lake in the valley, he will find a sea foaming with tempests and boiling with whirlpools: he will be sometimes overwhelmed by the waves of violence, and sometimes dashed against the rocks of treachery. Amidst wrongs and frauds, competitions and anxieties, he will wish a thousand times for seats of quiet, and willingly quit hope to be free from fear.

Sleep has often been mentioned as the image of death; "so like it, "says sir Thomas Brown, "that I dare not trust it without my prayers." Their resemblance is indeed striking and apparent; they both, when they seize the body, leave the soul at liberty, and wise is he that remembers of both, that he can be made safe and happy only by virtue.

THIS DAY PUBLISHED

BY N. S. SIMPKINS & Co., Court Street, the *CHRISTIAN VISITANT*; or *RELIGIOUS MISCELLANY*. No. 3—for May and June.

CONTENTS.

Religion; Summer; Solitude; A Sermon on Spiritual Influence, Part 2; Mariners; Sailors and Tracts; Worship at Sea; Letter of Dr. Johnson, on his Wife's Death; Religion Internal; Why are not the Means of Religion more efficient?

Juvenile Department. Biographical Sketch.

Poetry. To an Absent Friend; God in every Thing.

Miscellaneous. Communion with God; Extracts from Cecil; Extracts.

Intelligence. Missions; Convention Sermon; Society for the Suppression of Intemperance; the American Unitarian Association. June 16

THIRD CLASS BOOK.

HILLIARD, GRAY & Co. have just published the *THIRD CLASS BOOK;* comprising Reading Lessons for young scholars.

Preface. The principal end in view during the compilation of this work, has been to present to the younger classes in our common schools, a book not only adapted to their intellectual capacities, but also adapted to their sympathies and feelings. A story may be perfectly intelligible and powerfully interesting to a child; and at the same time the interest it creates and the feelings it excites, are those which should belong only to maturer years. For a reading lesson, a story should possess just interest enough to engage and fix the attention of the reader; any thing short of or beyond this effect, is aside from the purpose.

A negative merit this work also claims, of not being a pronouncing Reader, of not having its emphatic words italicised, of not having any shred or patch of the key sheet on its pages. With all due deference for the opinions of others, and with a due sense of the use of marks and accents in a Dictionary or Spelling Book, where they can be studied and applied; the compiler cannot but think them entirely out of their place in a reading book, as obstacles and hindrances to a clear, smooth, unhesitating enunciation.

Instructers and School Committees are requested to examine this work. may 12

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York. may 19

THE RAINY EVENING.

JUST published at the Christian Register Office, 81 Washington-st. "ADELAIDE, or The RAINY EVENING." This is an original story, of a decidedly moral and religious tendency, and entirely free from every thing like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age. April 11.

PALEY'S SERMONS.

First American Edition.

TWO octavo volumes of Sermons by Archdeacon Paley, which are not printed in the collection of his works, have lately been published in England, by the Rev. Edmund Paley, Vicar of Easingwold. They have never been reprinted in this country, and, as they fully sustain the author's high reputation as a writer, it is proposed to connect them with those already known among us, and publish the whole in two octavo volumes of about 400 pages each. This will include all his sermons hitherto published, in two volumes of the same size with those which contain the new sermons alone. Connecting the old with the new Sermons, will make a complete work, and add only sixty cents to the cost of the whole.

It will be printed in the same style with the North American Review, on paper as good, with a new type of the same fount, and sold, after publishment, at *four dollars* per set. The price of the English copy, containing the new sermons only, is *five dollars.*

The work is already in the press and will be published in August next.

Subscriptions at $3 per set, received in Boston, at the Register office, by Hilliard, Gray, & Co. R. P. & C. Williams, Richardson & Lord, Bowles & Dearborn, and Crocker & Brewster. A liberal discount will be made to those who take a number of copies. June 30.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets*, the *ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For July 1, 1827.

CONTENTS.

Woman's Love. The Bridal of St. Omer. The Smugglers. Kindred Hearts. The Old Warrior's grave. May Day. The Grumbling Traveller. London Fashions for May, 1827. Breathings of Spring. A Lion Hunt. The Borderer's Leap. Process of Burnish Gilding. Preparations for a new voyage of Discovery. Economical mode of Cutting Cauliflowers. Alraschid. Method of Cutting Glass. Extraordinary Murder. Mr. Gurney's New Steam Carriage. Waverley. Bleaching Straw. Duke de la Rochefoucault. Iron Bridge at Paris. Marking Ink. Compression of Water. The Falcon Messenger. Wafers of Islinglass. Dress of Women in Holland. Method of obtaining flowers of different colors, on the same stalk. Preparation of Quills. June 30.

JAMES LORING,

132 *Washington Street*,

HAS for sale, *THE YOUNG MORALIST*, consisting of Allegorical and Entertaining Tales, designed to implant the principles of virtue and morality in the minds of young people. With colored engravings. From the fifth London edition.

Also—Easy Lessons, or Leading Strings to Knowledge. With colored engravings. Helen of the Glen. Little Henri, or the Lost Child.

Also—The Orphans of Normandy, or Florentin and Lucie. By Mrs. Sherwood.

J. L. Has in the press, Familiar Letters between a Mother and Daughter, at School, by Mrs. and Miss Taylor. June 30.

JUST PUBLISHED,

BY WAIT, GREEN & CO. and for sale at their Book-store, "*William Cooper and his Family; or, Christian Principle exemplified.*" Designed for Sunday Schools, &c.

Dealers can be supplied with this Tract on moderate terms.

For sale, as above, a *Bible Atlas*, for the use of Teachers and Children in Sunday Schools, consisting of nine maps, with explanations: Illustrative of Scripture History. Also a large assortment of well selected Books for Sunday Schools. 13 Court-Street. June 30.

CHRISTIAN FREEMAN.

HUNT & STIMPSON, Booksellers, No. 8, Court Street, have become agents for the Old Hampshire Post and Christian Freeman, printed in Northampton.

As a part of this paper is devoted to the inculcation of liberal views of Christianity, the editors and proprietors hope to obtain a share of the patronage of those in the metropolis favorable to these views. June 30.

CHRISTIAN REFORMER.

ANY persons having a set of the past numbers of the Christian Reformer to dispose of, may find a purchaser, by applying at this office. June 30.

MACKNIGHT, VOL. I.

LEFT at the office of the Christian Register, the first volume of Macknight on the Epistles; half bound in calf. The owner will please to call and receive it. June 30.

LOST, OR LOANED,

THE first vol. of Sparks' Theological Tracts, full bound in plain calf, with rolled edges, is missing from the office of the Christian Register. Whoever finds it among their books will confer a favor by returning it.

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

AT the Christian Register Office may be obobtained, at reduced prices, the follwing Books.

Campbell's Four Gospels,
Do. Systematic Theology,
Spark's Inquiry,
Cappe's Sermons,
Buckminster's Sermon,
Yates' Vindication of Unitarianism,
Mrs Cappe's Memoirs. may 12

HYMNS FOR CHILDREN.

JUST published, and for sale at this office. "HYMNS FOR CHILDREN."

☞ A notice of this little work will be found among the communications in the Register of June 16.

MR. LAMSON'S DISCOURSE.

A CHEAP edition of Mr Lamson's Discourse at the ordination of Rev C. C. Sewall, at Danvers, is just published, and is for sale at this office. may 19

BEAUTIES OF THE CHILDREN'S FRIEND,

DESIGNED FOR THE YOUNGER CLASSES IN SCHOOLS

JUST published and for sale by LINCOLN & EDMANDS, Boston, The Beauties of the Children's Friend; being a selection of interesting pieces from that celebrated author, M. Berquin, interspersed with pieces of poetry, from various authors. The whole calculated to inspire a love of truth and virtue, for the use of schools.—Price 37 1-2 cents, $3 50 per doz.

☞ These easy and popular readings deeply interest and captivate the minds of the young, as they are adapted to their ideas and sentiments, and as their object is to impress the importance of obedience to parents, brotherly love, and the various other virtues which impart happiness to the domestic circle, and adorn society; their use in schools will be productive of the happiest effects. School Committees are requested to call and examine the work. June 23.

DR. ABBOT'S SERMON.

JUST published by *BOWLES & DEARBORN*, 72 Washington Street—A DISCOURSE delivered before THE ANNUAL CONVENTION of the Congregational Ministers of Massachusetts, in Boston, May 31, 1827. By Abiel Abbot, D. D. Pastor of the First Church in Beverly. "I am fully assured that God does not, and therefore that man ought not, to require any more of any man, than this, to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it."—*Chillingworth.* "All who know any thing of real religion are agreed that the substance of the matter is contained in repentance towards God and faith toward our Lord Jesus Christ.—*Richard Cecil.* June 23.

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 9, for June, 1827.

CONTENTS.

REVIEW. Hedge's Edition of Brown's Philosophy of the Human Mind; Palfrey's Discourses on Intemperance; Fowle's English Grammar.

MISCELLANY. The Elopement.

ORIGINAL POETRY. Is this a time to be cloudy and sad; Passage of the Red Sea; Sonnets—to a Western Mound; Spring Breezes.

CRITICAL NOTICES. Sherman's New System of Grammar; Vivian Grey; Hodge's Biblical Repertory; Angell on the Rule of Adverse Enjoyment; Laws of Brown University; Metcalf's Edition of Starkie on Evidence; Del Mar's Spanish Grammar; The Tor Hill.

INTELLIGENCE. Mexican Manuscript; Bell of Notre Dame; Education in Russia; Silk Trade at Taunton, England; The Bat; Animal Bodies preserved from Putrefaction; Calisthenic Exercises; German Universities; Magnetic Equator; Aerial Phenomenon at the top of the Pic du Midi; Power of the Sun's Rays; Lamps without Wicks.

List of New Publications. Literary Advertiser. June 16.

NEW BOOKS.

JUST published, and for sale by BOWLES & DEARBORN, 72, Washington-street,

The American Annual Register, for the years 1825—6, or the Fifteenth year of American Independence.

Hope Leslie, or Early Times in the Massachusetts. By the author of Redwood.

An amended version of the *Book of Job*, with an Introduction and Notes, chiefly explanatory. By George R. Noves.

The History of Dedham, from the beginning of its settlement in September, 1635, to May 1827. By Erastus Worthington. June 16.

SPRAGUE'S ADDRESS.

THIS DAY published by *BOWLES & DEARBORN*, 72, Washington-street,

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827.

"He, who the sword of Heaven will bear,
Should be as holy as severe;
More nor less to others paying,
Than by self-offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking.
Twice treble shame on *Angelo*,
To weed my vice, and let his grow."

B. & D. have in press, Dr. Abbott's Discourse, delivered before the Annual Convention of Congregational Ministers of Massachusetts. june 9

BEAN'S ADVICE.

CLERGYMEN, who are in the practice of using BEAN'S ADVICE, as a marriage present, are informed, that if application is made at any time within two weeks, they may obtain the book, at this office, neatly half-bound in morocco, at two dollars a dozen. The remaining part of the edition will, after that time, be so disposed of as to preclude their being obtained at that price. June 23. 2tis

ORIGINAL BOOKS FOR CHILDREN.

BOWLES & DEARBORN, 72 Washington-st. continue to publish their series of Original Books for Children. They have lately published *Anna Ross* abridged, by the author of Evening Hours; price, $11 per hund., 140 per doz., 17 cents single.—*Sophia Morton*; price, $11 per hund., 150 per dozen, 17 cents single.—*Emily Parker*, by the author of Evenings in New-England, and Editor of the Juvenile Miscellany; price, $11 per hundred, 150 per dozen, 17 cents single.—*The Pet Lamb*, price $2 25 per hundred, 30 cents per dozen, 3 cents single. June 23.

FOR SALE,

BY LINCOLN & EDMANDS, 59 Washington-street, Boston,

Thomas's Modern Practice of Medicine.
Thomas's Family Physician.
Levizac's French Grammar.
Life and Remains of Dr. E. D. Clarke.
Lismodi's Literature of the South of Europe. June 23.

CLERICAL MANNERS AND HABITS.

JUST published and for sale by BOWLES and DEARBORN, 72, Washington-st.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary in Princeton, N. J. By SAMUEL MILLER, D. D. june 9

UNITARIAN MISCELLANY.

HILLIARD, GRAY & Co. have complete setts of the Unitarian Miscellany, published at Baltimore, which they will sell for 62 1-2 cents per volumn. Some of the last volumes will be sold separate, if wanted, and complete sets. June 16.

CHRISTIAN REGISTER:
Printed at 166 Washington-street,
For the Editor, by
SAMUEL B. MANNING.